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subsequently it was accepted as if it had been of local origin.[1]

Such is the story of one of the 'historic heritages' claimed by the Osmanly. But, as a matter of fact, the more current version of the origin of the Turks is that which derives their tribes from Ogus-Khan, son of Kara-Khan, grandson of Dik-Bakui, great-grandson of Abuldji-Khan, who was a direct descendant of Noah. Such at least is the version given in one of the first attempts at recording the Turkic myths relating to their origin.[2]

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If from the realm of mythology we turn to the physical or racial side, we are in perplexity as to why the drafters of the Pan-Turanian propaganda entirely disregard the fact that the Osmanly have now more Albanian, Slavonic, Thracian, and Circassian blood in their veins than they have Turkic; that their culture is more Persian, Arabian, and European than Central Asiatic; and that even in language there are divergences no less wide than are to be found among the languages of the Germanic family. All differences are disregarded, and linguistic similarity is magnified into linguistic identity.

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Had the Turks and their allies, the Central Powers, been successful in their military plans, their intentions as regards Central Asia were as follows: '*Thirty to forty millions of Turks will become independent, and together with the ten millions of Ottoman Turks, will form a nation of fifty millions, which may perhaps be compared with that of Germany in that it will have the strength and*

[1] J. de Guignes, *Histoire générale des Huns*, vol. I, pt. ii, Book I, pp. 371-3.

[2] Recorded by Rashid al-Din, quoted by Radloff, *Concerning the Uigur*, p. 1.

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A.D.; a prominent figure in this work, the Turkic Khan Afrâsiyâb, is said to have reigned over Tura in the sixth century B.C., and to have been the great foe of Iran.[1] In this poem Turan is placed in the north of Iran.

The name Turan is very often given to the region otherwise called Tartary. Neither of these names is known to the Asiatic Turks, but curiously enough Turan occurs as a clan-name among the Turkic tribe of Sagai, the tribe least mixed with Finnic and Samoyedic people of all the so-called 'Tatars' of Siberia. The Turkic state of Siberia, conquered by the Khan Kuchum in the sixteenth century, is often called also the Turan state, but this name is derived from the name of the River Turu, on the banks of which the town Chingi-Tura (now Tiumien) was erected by the Beg Chingi in the fourteenth century.[2]

Like the term Aryan, 'Turanian' is used chiefly as a linguistic term, equivalent to 'Ural-Altaic' linguistic group.[3] The use of this linguistic term for the designation of a racial group is no more satisfactory than the use of the linguistic term 'Aryan' in the same sense. But still more unscientific is it to apply this adjective to things Turkish, for the Tungusic and the Mongolic languages have just as much right to be called Turanian as the Turkic. However, 'Turanian', not unlike

[1] Skrine and Ross, *The Heart of Asia*, p. 115.

[2] P. M. Golovacheff, *Siberia*, Moscow, 1914, p. 35.

[3] Although the term Turanian is now generally applied to the Ural-Altaic languages (Turkic, Tungusic, Mongolic, Samoyedic, and Finnic), it will be remembered that some linguists, for instance Max Müller, give to the Ural-Altaic group the name of North Turanian as against the South Turanian group (Tamulic, Gangetic, Lohitic, Taic, and Malayic) (Max Müller, *Lectures on the Science of Language*, London, 1861, p. 322).

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Siberia scarcely reaches half a million, and yet this is the region which has been a centre of gravity for the old Turkic culture. So if for political interest we must look to the Iranian Turks, for ethnological problems we turn chiefly to these other Turks, who are the truest Turanians.

Language.

Preparatory to dealing with the separate nations of which these two groups are composed, it will be necessary to pass in review the linguistic and religious position of all the Eastern Turks in Asia, for it seems that in many cases these two factors are the only guides by which we can arrive at the definition of a Turk.

According to Professor Beresin and the Turkic-Tatar scholar Mirza Kasem Beg,[1] the Turkic or Turko-Tatar languages may be divided as follows:

1. Jagatai (Chagatai),
2. Tatar,
3. Turkish.

The Jagatai and Tatar languages, with their many dialects, have closer resemblances between themselves than either of them have with the Turkish. The Turkish language is used by the Western Turks, and consists of the following dialects:

(*a*) Derbent,
(*b*) Aberdjan (Azerbeijan),
(*c*) Crimean,
(*d*) Anatolian,
(*e*) Rumelian (Constantinople). } [Osmanly.]

Of the other two, Jagatai appears to be the older, and

[1] Mirza A. Kasem Beg, transl. Dr. J. T. Zenker, *Allgemeine Grammatik der Türkisch-Tatarischen Sprache*, Leipzig, 1848, pp. xi-xiii.

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197 it includes the most classical Turkic dialect, namely Uigur. The dialects of Jagatai are:

(*a*) Uigur,
(*b*) Koman,
(*c*) Jagatai (Chagatai),
(*d*) Usbeg,
(*e*) Turkoman,[1]
(*f*) Kazan.

The dialects of Tatar are:

(*a*) Kirghis,
(*b*) Bashkir,
(*c*) Nogai,
(*d*) Kuman,
(*e*) Karachai,
(*f*) Kara-Kalpak,
(*g*) Meshcherak,
(*h*) Siberian.

212 The first mention in Chinese documents of the fact that the Uigur, the Tu-kiu, and the Kirghis use the same character, occurs in a passage relating to the fourth century A.D. The earliest specimens known to us of the Turkic-Uigur language and characters are the inscriptions on the burial mounds in the Yenisei valley, dating from about the seventh century A.D. The late Professor Donner,[2] who has left us a study of the origin of this alphabet, suggests that some early phases of old Turkic writing are still missing, and may possibly be found west or south of the Minusinsk inscriptions, for the inscriptions found to the east of Minusinsk along the River Orkhon in Northern Mongolia are later than those of the Yenisei. The reason for such a supposition rests on the fact that the script adopted by the old Uigur Turks was of Aramaean or Proto-Pehlevi origin, of the type employed during the dynasty of Arsasides in Parthia (third century B.C. to third century A.D.). It is not clear, pending further

[1] According to some scholars Turkoman belongs to the Western Turkic linguistic branch, and thus stands near to Azerbeijan and Osmanly. See A. Vambéry, *Das Türkenvolk*, p. 86.

[2] O. Donner, 'Sur l'origine de l'alphabet turc du Nord de l'Asie', *J. Soc. Fin.-Ougr.*, 1896, XIV, pp. 1–7, 21–71.

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212 the Russian and Sibiriak ethnographers of Central Asia.[1] They would derive the old Turkic character from the clan-crests, called *tamgas*. There is no doubt that some letters of the Yenisei and Orkhon inscriptions bear a close resemblance to various *tamgas*, but the influence may equally well be regarded as reciprocal, until it is proved that the Turkic *tamgas* are more ancient than the Aramaean character.

But, on the other hand, it is quite obvious that the *pisanitsy*, or pictographic writings found in various parts of Turan, are to be connected with the *tamgas*, and that they represent the direct influence of environment rather than that of an imported culture.

538 Until the discovery of the Yenisei inscriptions the oldest Turkic-Uigur document was the famous *Kudatku Bilik*, translated as 'The Art of Reigning' (L. Cahun[2]) or as 'The Book of Joy-giving Knowledge' (A. Vambéry[3]). It is an ancient poem, imbued with the spirit of Islam, written in 1069 (or perhaps in 1076), that is to say during the dynasty of the Ilekids, and ascribed to Yūsuf Khass Hajib. It was found in Semirechie.

[212] The Turkic-Uigur writing was in use sporadically among the Volga and Bokhara Turks until the fifteenth century.

[197] As monuments in Jagatai proper, a dialect akin to Uigur, may be cited the Memoirs of Baber the Moghul in the sixteenth century, and the History of Abul Ghazi in the seventeenth. The Memoirs of Baber have been

[1] N. A. Aristoff, *Attempt at an Explanation of the Ethnic Composition of the Kirghis-Kaizak*, &c., pp. 410 ff.; N. Mallitski, *On the connexion between the Turkic 'tamga' and the Orkhon characters*, 1897-8, pp. 43-7.

[2] L. Cahun, *L'Introduction à l'histoire de l'Asie*, p. 45.

[3] A. Vambéry, *op. cit.*, p. 322.

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101 Syr Daria Territory, in the Kokand district of the
162 Ferghana Territory, and some 20,000 in the Khanate of Khiva.

221 Half of them are settled agriculturists, the rest are
231 still nomad cattle-breeders, their pasture lands being, however, more strictly fixed than among the Kaizak.
● [197] Some of them are also engaged in trading. Of all the Kirghis group their language is the most nearly related to that of the Western Turks.[1]

101 This may be explained by the fact that they belong
174 to the stream of Turks who participated in the westward migration some ten centuries ago.

Speaking of the origin of the Kara-Kalpak or Chornyie Klobuki, as they were called in Kieff-Russia, P. Golubowski[2] says that they were a mixture of Ghuz Turks, Pyechenyeg, and others, and that they formed that remnant of the Ghuz Turks who remained in Russia when the new wave of Turkic invaders from Asia—the Polovtsy—drove the other part of their tribe across the Danube. The remnants of the Ghuz, together, possibly, with other Turks, settled on the Russian borderlands, accepted Christianity, and were known as the Kara-Klobuk (Kara-Kalpak), while some of them moved back to Asia, and, according to V. Moshkoff, about 70,000 of them live until now in Bessarabia under the name of Ghaghauzy (Gagauzy).[3] Whether the Kara-Kalpak not living in Asia are the same as the Kara-

[1] A. Maksimoff, 'The Kara-Kalpak', vol. XXIII, p. 454, of the *Encyclopaedic Dictionary*, ed. Jeleznoff.

[2] *The Pyechenyegi, the Torki and the Polovtsy until the Tatar Invasion*, Kieff, 1884, p. 151.

[3] V. Moshkoff, *Examples of the Folk-Literature of the Turkic Tribes*, St. Petersburg, 1904, p. xxii.

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by the Russians in 1856, and was practically annexed by them in 1886. The whole country became almost independent of China after Mongolia declared its independence in 1914, and the old Russian Government, intending to occupy this rich pasture land, had begun to colonize it energetically. This aroused some opposition among the natives, who, having scarcely felt their dependence on China, were not prepared to give up their best lands to the Russian Colonization Committee. Many Uriankhai have for the last three years been moving in clan order, with all their herds, into the steppes of Northern Mongolia. This is, in fact, the most recent *en masse* migration in Central Asia. It has ceased, however, since the Russian Revolution, owing to the influence exercised by Siberian scholars and public men, such as G. Potanin and A. Adrianoff, in the protection of the rights of the natives.[1]

The Uriankhai are sometimes called *Soyot* (sing. *Soyan*, from the clan-name *Saya*). But it is not certain whether this name ought to be applied to all of them. The name by which they call themselves in the North is *Tuba*.

According to the East Turkic scholar Katanoff, the language of the Uriankhai is Turko-Tatar,[2] but of course they are now mixed to a great extent with the Mongols. It must be remembered that Castrén and some of his followers are inclined to see in the Uriankhai members of the original Samoyed-Yeniseian race, who mixed with the Turks and adopted a Turkic language.[3]

[1] See articles in *Sibirskaya Jisn*, Feb. 26, 1916, May 3, 1917.

[2] E. K. Yakovleff, *Ethnographical Survey of the Native Population of the Valley of Southern Yenisei*, Minusinsk, 1900, p. 18.

[3] M. A. Castrén, *Nordische Reisen und Forschungen*, vol. IV, pp. 83-6; D. Carruthers, *op. cit.*, vol. I, pp. 20, 52-5, 200; vol. V, pp. 116-17.

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That at one time a Samoyed group might have migrated to the Soyot (Uriankhai) is not out of the question, since many clan-names of the Samoyed and the Uriankhai are alike. But no other signs of this relationship can be found now, and the southernmost Turks, who may have been originally Samoyed, are the Kamashints, some of whom, at the time of Castrén's travels (1840–50), were speaking a Samoyedic dialect. When Radloff visited them, however (about 1865), all signs of Samoyedic speech had disappeared, and only a Turkic dialect was in use.

Radloff thinks that the Uriankhai are the forefathers of the present Yakut,[1] which, however, sounds improbable, if only because the Uriankhai are almost the most successful reindeer-breeders known, whilst the Yakut learnt that art only after their migration to the north.

The number of the Uriankhai is some 100,000. Until recently they formed one *aimak* or province of China. They are subdivided into nine local groups (*khoshun* or *kopun*), which again are divided into *sumo* or tribes. The *sumo* is further subdivided into *sök*, clans, or perhaps moieties. The clan-names are mostly of Turkic origin, many of them being found also among other Turanian Turks, e.g. Irgit, Soyan, Kirghis, Kaizak, Koeluk, Uigur, &c.

The Uriankhai living in the steppe country are mostly cattle-breeders; some of them, however, depend chiefly on hunting and fishing. It is only in this region that we find the breeding of horse, yak, and reindeer for

[1] Radloff, 'Die Jakutische Sprache', *Bull. I.A.S.*, 1908, pp. 54–6. For opposite opinion see I. P. Silinich, 'On the question of the physical type of the population of North-west Siberia', *Russ. Anthr. J.*, Nos. 3–4, 1916, pp. 51–3.

42: Engert G-5 (1922) 1924 AU1 Afghanistan AU1
Hazara AU5
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tive and intellectually inferior to the ruling Afghans, they are physically very sturdy and brave, and their honest and simple natures, free from all fanaticism, give them an attractive personality. Those who have taken service in the Indian army and in railroad construction are almost as highly spoken of as the Gurkhas of Nepal, whom they also resemble physically. Outside of their own mountain fastnesses in the Hazarajat, where they are today relatively undisturbed, they supply most of the unskilled labor for road building etc., and their position differs but little from that of serfs. In the Afghan army they have been organized into several battalions of sappers and miners.

Aside from their distinctly Mongolian type the Hazaras—at least the western clans—may be readily recognized by their small conical headdress of bright-colored calico, lined with fur or sheepskin which forms a fringe around the edge.

F. CHAHAR AYMAKS (250,000).

These are four semipastoral tribes of northwestern Afghanistan closely related to the Hazaras, but belonging to the Sunni persuasion. Like the Hazaras they are of pure Tartar or Mongolian origin and possess all the physical and mental attributes of their kinsmen further to the south. But being less numerous and less fiercely independent than the Hazaras they never had to suffer so much at the hands of the central government, especially as they appear to have become Sunnis (with some exceptions) at an early period. They speak either Turki or Persian dialects, and even a mixture of both.

(a) The *Taimanis* (160,000) are the most numerous of these four tribes. They occupy the Ghorat, i. e., the mountains between the Hari Rud and the Ghor, where the medieval Kingdom of Ghor (10th–13th centuries A. D.) must have been located. They are not exclusively nomads, but also cultivators of the soil. Intermarriage has slightly modified the original Mongolian type. Their dress is more like that of the Tajiks than the Hazaras, and they wear the turban. Their language is largely Turki.

(b) *Firozkohis* (50,000) roam the entire watershed of the Murghab River, north of the Band-i-Baba Range. They are said to have come from the Firoz-koh mountain (near Samnan, in North Persia) although they look more Mongolian than the other Aymaks. They speak Persian and wear a turban like the Uzbegs.

(c) *Jamshedis* (20,000) are found in the district of Badghis, between the Hari Rud and the Russian frontier. They have a reputation for intelligence, honesty, and good horsemanship. Although they dress like the Uzbegs and speak Turki they differ from them by wearing the sheepskin hat.

42: Engert G-5 (1922) 1924 AU1 Afghanistan AU1
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Uzbeq RN5
Nuri AU6
83
A 166 162 T 162 197 795
A 162 U 101 197 291 463 [A 701]
A 162 195 464 701
A 162 N 101

(d) *Taimuris* (15,000) are an unimportant tribe, a large section of whom migrated to Persian Khorassan, where there are now fully as many as in Afghanistan. They speak Persian and many of them are Shiahs.

G. UZBEGS (750,000).

The Uzbegs are the principal inhabitants of the provinces of Afghan Turkestan and Badaksban. They are called *Turkmen* by the other Afghans and are a pure Tartar race, like the Turkomans of the rest of Central Asia. Their language is Turki and they differ from their kinsmen in Transoxiana only in that they wear a small turban instead of the sheepskin hat of the Turkomans proper. They wear long, many-colored striped coats and high knee-boots of untanned leather. Most of the Afghan cavalry is recruited from them.

H. KIZILBASHIS (100,000).

Though numerically not one of the great tribes of Afghanistan the Kizilbashis (lit. "Red-Heads") are an influential element. The term was formerly applied as a nickname by the orthodox Sunnis to all Persians in Anatolia and Central Asia, presumably because of red caps they wore. In Afghanistan the name has become almost synonymous with *Shiah*. The Kizilbashis were originally natives of North Persia and only came to Afghanistan with the armies of Nadir Shah in 1737. Some 25,000 of them are still found in the city of Kabul alone, where they occupy the Chandawal quarter, the most prosperous looking part of the town. The rest of the tribe are found in some of the villages of the province of Kabul and of the Ghazni district. Although they have Tartar features they have ceased to be a pure race by intermarrying freely with other tribes. They are known for their intelligence and education, and—not unlike the Greeks and Armenians before their expulsion from Asia Minor—they supply most of the men with professional training or skill. Positions of secretaries, clerks, and interpreters, or of foremen and overseers, are usually held by them, and they even occasionally rise to high office in the government service. Curiously enough they also make excellent soldiers and—with the Uzbegs—furnish much of the Amir's best cavalry. Their position is all the more remarkable because they are handicapped by being Shiahs and therefore disliked by the ruling classes.

I. KAFIRS (70,000).

This interesting tribe is in a class by itself, having practically no ties of either race or religion with the other inhabitants of the country. They are wild, semibarbarous mountaineers inhabiting a